United Nations E/CN.9/2018/NGO/18

Economic and Social Council

Distr.: General
8 January 2018

Original: English

Commission on Population and Development
Fifty-first session
9–13 April 2018
Item 3 of the provisional agenda[1]

General Debate 3 (a): Actions for the further implementation of the Programme of Action of the International Conference on Population and Development at the global, regional and national levels

3 (b): Sustainable cities, human mobility and international migration

Statement submitted by Islamic Research and Information Artistic & Cultural Institute, a non-governmental organization in special consultative status with the Economic and Social council[2]

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

[1] E/CN.9/2018/1.
[2] The present statement is issued without formal editing.

18-00179 (E) 190118

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Statement

Religious Culture and urbanization and migration

Urbanization and migration are profoundly important demographic phenomena. The two processes have significant development impacts at the global, regional, national and sub-national levels, and they are closely interconnected.

Analysing the development impacts of the trends in urbanization and migration can help to identify implications for policy, governance and planning.

People affect civilizational accomplishment in different ways. They also benefit from valuable civilizational achievements.

Recent studies of transnational religious phenomena have emphasized the importance of distinguishing between transnational processes of migration and movement on one hand, and diasporic forms of consciousness, identity, and cultural creation on the other. While this distinction is useful, it risks directing the study of transnational social phenomena in certain limited directions. Migration and diaspora insufficiently take into account the possibility of distinct self-understandings about boundaries and legitimacy on the part of both "host" countries and "immigrant" populations.

Transnational Islam creates and implies the existence and legitimacy of a global public space of normative reference and debate, and that this public space cannot be reduced to a dimension of migration or of transnational religious movements.

The immigration of Muslims to Western countries developed and increased in the previous century and continued in the twenty-first century.

Transnational Islam creates and implies the existence and legitimacy of a global public space of normative reference and debate. This public space cannot be reduced to a dimension of migration or of transnational religious movements.

Western countries define Islam within their national, political and cultural boundaries on the one hand, and on the other hand Muslim intellectuals try to maintain the transnational legitimacy of Islamic knowledge.

Some of the underlying societal qualities and features of Islam, such as commitment to the established cause, justice, equality, and mutual understanding and cooperation, have been manifested as early as the exercise of determining the site of the first urban component in the city of Madinah, the Prophet's mosque, and during the marking of its boundaries.

The Prophet's structure of personality and community-building, as an integral part of urban development, reached its climax when he proposed the system of mu'akhah (brotherly association) among the Migrants (Muhajirs) from Makkah and Helpers (Ansar) from Madinah.

Shortly after arriving in Madinah, the Prophet also promoted the interaction between the various inhabitants of Madinahand recorded it in a document, the Constitution of Madinah. The commitments of each group within Madinah and its rights and duties were comprehensively enshrined in the document. The society of Madinah was founded and was set to progress based on commitment, love, mutual understanding, cooperation and support.

It is important to identify ways in which Islam in a Western context can be considered transnational. One should explore how the question of living as a Muslim in the West is being addressed in the context of transnationalism and consider whether there is an emergent "Western Islam" or "Western Muslim" identity. The United Nation should take into consideration the problems and prospects for Islam in Western public spheres.